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of his own times ; yet the attempts to combine this principle with the firm conviction that the prophet has in mind the Messiah Jesus of the New Testament, produce a strange and incongruous result. The messianic passages of the Old Testament may be legitimately interpreted on either basis, but not on both at the same time. The author's "critical" position finds in Isaiah of Jerusalem the author of all the prophecies of the book of Isaiah. Hence prophecy is primarily prediction.—*Semitische Kriegsaltertümer*. Von Dr. Friedrich Schwally. Erstes Heft: "Der heilige Krieg im alten Israel." (Leipzig: Dieterich, 1901; pp. viii + 111; M. 3.) Schwally has made an interesting and important contribution to Hebrew archæology and religion in this monograph. Starting from the perfectly legitimate position that war in Israel was a matter of religion, he has studied all the Old Testament military data from this point of view. The investigation has led him over a very wide field and brought out some exceedingly fresh interpretations of the biblical material. There is scarcely a vital element of Hebrew religion and social life that is not at least touched upon. Yahweh, the priest, the prophet, the Nazirite, the Rechabite, the ark, magic and ritual, the ban, the curse, marriage, fasting, music—these and other subjects come within the circle of his discussion. Ethnological parallels from the primitive customs of all peoples are effectively employed for illustration and comparison. Now and then the German infallible insight into the meaning of an institution or the interpretation of a passage is substituted for valid argument, and therefore the book must be read with discrimination. The discussion, besides being of real value in itself, suggests that many other subjects of Hebrew archæology might receive a similar thorough handling with great advantage.—G. S. GOODSPEED.

*Joshua and the Land of Promise*, by F. B. Meyer (London: Morgan & Scott; pp. 188; 2s. 6d.), is a sermonic treatment of the book of Joshua. There are great moral principles underlying the historical books, which stimulate students of the Old Testament. Such discussions as bring out those basal facts are always helpful, and they appeal to the most thoughtful. Such spiritualizing, however, as we find in this volume might easily prove, in the hands of a less skilful writer, a dangerous rejuvenation of the pernicious allegorical methods of Origen. Too great care cannot be exercised in using the historical, not as typical, but as illustrative only, of gospel truth.—*Der besondere Wert des Alten Testaments für den Arbeiter im Reiche Gottes der Gegen-*

*wart*, von G. Diettrich (Giessen: Ricker, 1901; pp. 15; M. o.40), is a practical address of a German pastor. He finds the Old Testament to be of especial value (1) in this pessimistic age by being a compendium of hope; (2) in this day when right and wrong, good and evil, are forgotten or confused, it is a compendium of righteousness; (3) when abstract thinking is set aside, it is a text-book of simple perceptions of truth. The pastor who enters the Old Testament with these fundamental ideas will find in it a mine of spiritual riches.—IRA M. PRICE.

*Histoire des Israélites depuis la ruine de leur indépendance nationale jusqu'à nos jours.* Par Théodore Reinach. 2<sup>e</sup> édition. (Paris: Hachette, 1901; pp. xix + 415; fr. 4.) This book is intended as a popular introduction to the history of the Jews from the time of their ultimate subjection under Hadrian. It is written in a clear, attractive manner; but the view-point taken throughout is one-sided, with the result that the picture drawn of the Jews from the point of time mentioned up to the present is a greatly idealized one. Thus the aim and the *raison d'être* of the legal system which, from the Maccabæan period on, was the predominant factor in Judaism, and which culminated in the production of the Talmud, was, according to Reinach, to adjust the Mosaic law "to the needs of practical life;" the task of the traditional law consisted in removing the obscurities and contradictions, and in supplying the gaps in the Mosaic law (p. 20). The study and interpretation of the law are held up as the sole and exclusive inspiration of the Jews from the time they lost their national independence (pp. 22 ff.). As if the center and essence of all their aspirations, as well as of their zealous study and punctilious observance of the law, were not the messianic hope. But the messianic hope and the copious apocalyptic literature to which it gave rise do not receive any consideration in the book; are merely alluded to casually in the description of the sectarian and pseudo-Messiah Sabbatai Zevi of the seventeenth century and of his successors of the eighteenth century (pp. 240 ff.).—MOSES BUTTENWIESER.

*Évangile de Jean et Actes des Apôtres.* Par Alfred Schroeder. (Lausanne: Bridel & C<sup>ie</sup>, 1899; pp. 558; fr. 10.) The author states, in a brief preface, that this second edition—the first was published in 1885—of his commentary on John and Acts was made necessary by the recent contributions to the history of the apostolic period. A